

eternal home. I would not give that memory for all the gold of earth. I would not part with the inspiration that it stirs within me for all that the world could betrow." Even so has God made the everlasting home more attractive to all the bereaved whose children have gone up into its beautiful courts. The windows of our Father's house are full of bright child faces waiting for the coming of the loved ones from the earth.—*Ex.*

TRUE CHRISTIANITY.

"These ye ought to have done, and not to leave the other undone."

In tracing out the design of the Christian religion, we find the thread which unites and holds the more minute designs in their proper places, is the law of kindness: an application as far as possible of the Golden Rule in all our associations with the world.

God sent his own beloved son to teach unmistakable lessons by precept, parables and example that we might be able to imitate, if we so desired, the only perfect way through life. Having fulfilled His mission in this respect, He again ascended unto his Father, leaving the well begun work in the hands of His disciples—the Church—until He come again.

As he says unto the scribes and Pharisees in Matt. 23rd chapter, so he will say again to those who profess a knowledge of the Christian religion and yet entertain *selfishness* daily as an honored guest, while the law of kindness pleads in vain for admittance. We had intended to say more upon this subject, but Dr. Hodges in a late sermon expresses our ideas so nicely that we will step aside and let him speak.

(We quote only a few extracts.)

REAL PHILANTHROPY.

"Jesus took him by the hand and raised him up: and he arose."

"The 'new philanthropy' is older than the Church. It began as long ago as the time of Jesus Christ. All that is new about it is the application of the teaching and example of Jesus Christ to present needs. He who went about doing good did that good in ways which all good people who have since lived have tried to imitate.

It seems simple enough as we read about it in the pages of the Gospels, but so profound are the principles involved that even now we are but beginning to help men as Jesus helped them.

One of the characteristics of the new philanthropy is in the definition that it gives to the world "betterment." The word means more than it used to. It is beginning to mean what it meant when Jesus Christ was here helping men toward betterment.

For a long time the concern of the church in the improvement of mankind was thought to be with the soul only. It was of immense interest to the church that men should be helped spiritually. They must be converted. They must be led to believe in the Lord Jesus Christ, and to confess that faith openly before men. They must be drawn into the allegiance of the church. They must be taught to pray. They must be directed along the road that leads to heaven.

It was forgotten that man is not all soul. The consequence was that a false distinction was set up between the sacred and the secular. The church was ever so much more interested in the behavior of men on Sunday than in their conduct between Sundays. It was not associated with the motive that makes a man do an honest business. Faith was shown not by works but by words.

When Jesus was here He was interested in all that entered into the life of man. He cared for the soul; but for the body also, and the mind. He desired that men and women should be happy, here and now, without waiting till they go to heaven. He attended a wedding feast and contributed to the enjoyment of the guests, without holding a prayer meeting or preaching a sermon. He saw sick people needing relief from pain, and He delighted to relieve them. It grieved Him to come into the presence of physical suffering. He made Himself the enemy of disease and death, as He was the enemy of sin. He had compassion upon the demoniac boy, wanted him to be well in mind and body, and took him by the hand and raised him up.

That is the spirit of the new philanthropy. It is being understood

now that the church of Jesus Christ is meant to touch the whole circumference of society, and to deal with every day and every place. The Lord Jesus came to make men better, and sent His disciples to help men to be better, in every kind of way. The purpose of Christianity is to make good citizens, wise statesmen, unselfish politicians, honest layers, just mechanics, generous and public-spirited capitalists, fraternal employers, conscientious reporters and editors, genuine Christians who will not lie or steal, nor abuse their neighbors, nor do any mean, false thing. And Christianity is interested in every thing that is meant to make earth more like heaven. We are trying to day to find out what wrong conditions conspire to keep men poor and miserable, and to get those wrong conditions changed. What is the matter with society? Why is it that poverty exists and continues? We want to find out why they are down and what it is that keeps them down, that we may lift them up. We are realizing that this genuine and permanent betterment which we desire can be brought about only by the ministry of man to man, only by the benediction of personal contact.

We are more and more recognizing the fact that if we are really to help those who are down, the personal element must enter in. It will not do to dispense with organizations, nor to decry the charitable societies, nor even to discharge the policemen. But the best help is that which is given along with the presence and the personal interest of the giver. We must give ourselves. That is the secret of it. Where are the cultured and the privileged who are not making themselves helpfully acquainted with the unprivileged? Who has wealth, education, social position, and is content, though others lack? Who is satisfied to be a Christian without trying to make some body else a Christian? Come down out of the mountain, out of the golden clouds, and bring your blessing with you, and find the need that waits your coming in the valley at the foot of hill. Find the neighbor who is struggling in a losing battle with the devil, give him your hand. Not your money only—not your interest, only—not your praise, only—but your hand and lift him up."

LAURA SLOTTER.

Columbiana, O.